The

Professional

Course

Booklets

of

L. Ron Hubbard

As compiled

by

D. Folgere

Booklet 1

INTRODUCTION TO SCIENTOLOGY

Gold Century Press

Professional Course Booklets
as compiled by

D Folgere

Booklet 1
of the
Professional Course

"INTRODUCTION TO SCIENTOLOGY"

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Introduction.

The Professional Course Booklets**,** also known as the ***50 Course Booklets***, were originally compiled and rewritten from transcripts of lectures given by Lafayette. Ronald Hubbard during the Spring and Summer of 1952.

The first 27 booklets parallel the 27 lectures of the Hubbard College Lecture Series given in Wichita in March 1952. Booklets 2E to 31 are taken from the Technique 80 Lectures of Phoenix, May 1952. The remaining 19 booklets are based on the Technique 88 Lectures of June 1952. Tapes of these lectures were supplemented by the booklets and together they formed the Professional Course.

These "50 Course Books" carry forward all the basic technology Dianetics and Scientology, with particular emphasis on the material developed between January and December, 1952. They contained an enormous amount of material fundamental to an understanding of the mind, with many illustrations. They could be said to have comprised a study course themselves, but were at the same time part and parcel of the Professional Course.

They have been out of print for many years and have been generally unavailable. But now this vital information will be available from Gold Century Press, publishers to the scientologists Freezone, at a nominal cost in either hard copy or e-book format. All proceeds will be donated to the International Freezone Association

Each book will be available individually at 7.95USD for an e-book and 19.95USD plus shipping costs for hard copy. Each month a new booklet will be issued so you will be able to eventually build up your collection.

This is the first in a series of fifty booklets of material compiled in written form from tape lectures.

These are the lecture notes written by D Folgere and are **not** transcripts from Lafayette Ron Hubbard Taped lectures.

INTRODUCTION TO SCIENTOLOGY

1. "SCIENTOLOGY" is a new word which names a new science. It is formed from the Latin word, *scio*, which means know or distinguish, being related to the word , *scindo*, which means cleave. Thus, the idea of differentiation is strongly implied. It is formed from the Greek word. *Logos*, which means the word or outward form by which the inward thought is expressed and made known; also, the inward thought or reason itself. Thus, scientology means knowing about knowing or science of knowledge.

2. A science is not merely a collection of facts, neatly arranged. An essential of a science is that observations give rise to theories which, in turn, predict new observations. When the new observations are made, they, in turn give rise to better theories. Which predict further observations. A science grows. Its most important growth is not in numbers lf facts but in the clarity and prediction value of its theories. Many fields which call themselves sciences substitute fact-collecting for theorizing, others substitute theorizing for observation. Without both, there is no science. The "exact" sciences contradict each other daily. This is not because their observations are wrong, but because they cling to old theories that conflict instead of finding the newer, with which they could predict new observations which their present theories hide from them.

   Scientology has introduced new simplicities of theory into the field of human thought and has brought the study of human thought up to a level at which it begins to embrace all thought and all life, not only of man but of all organisms.

   Scientology is not a therapy for the sick, although from scientology such a therapy may be derived.

3. "DIANETICS" is the name which is given to the section of scientology which deals with a therapy for the ill, or relatively well persons, which therapy is confined, in the main, to the events of one complete life time, up to present time.

4. THOUGHT is the subject matter of scientology. It is considered as a kind of "energy" which is not part of the physical universe. It controls energy, but it has no wave length. It uses matter, but it has no mass. It is found in space, but it has no position. It records time, but is not subject to time. The Greek word (and letter), theta, is used as a symbol for thought as an "energy".

5. The MIND may be said to be made up of the thoughts of a person. The mind is a theta entity.

   The BRAIN is an organic (theta built and controlled) physical entity. It is not the mind. It is only the tool which the mind uses as a control board for the organism.

6. "MEST" is a coined word meaning Matter, Energy, Space and Time, the physical universe. All physical phenomena may be considered as energy operating in space and time. All matter is reducible to energy operating in space and time. The movement of matter or energy in time is the measure of space. All things are MEST except theta.

7. An ORGANISM is a portion of MEST which has been organized and is being controlled by theta. Organisms are alive. They are the physical manifestation of LIFE. Theta is said, then, to be the

"ENERGY" of "LIFE". It is not to be confused with physical energy, which is the "E:" of "MEST".

8. MEST is in a constant state of MOTION> All its parts are moving with respect to each other. Matter cannot exist without motion. Energy is motion. Space and time are defined by motion. All life organism, being partly MEST, must contain motion.

9. A STATIC is something which has no motion. The word is from the Latin, *Sto*, meaning stand. No part of MEST can be static but theta is static. Theta has no motion. Even when the MEST it controls is moving in space and time, theta is not moving, since theta is not in space or time.

10. PROCESSING is a procedure by which an individual recovers his self-determinism. No procedure which does not bring about increase self-determinism is processing.

11. AUDITING is the arrangement in which one individual helps another along the course of processing. To AUDIT is to listen and compute. The presence of an auditor has a value far beyond the mere words which are spoken.

12. SELF-DETERMINISM is the goal of processing. An individual can be aberrated only by his own decision about some injury or loss he has suffered. If he decides not to survive that injury or loss, he will, to a greater or lesser degree begin to die. If he never re-evaluates that decision to die, he will always be determined by an old decision which is hidden from him by pain or emotion. He does not remember the old decision because there is too much pain or emotion connected with it, and so he cannot evaluate it. It remains as a decision to die. This is the sum total of aberration; old forgotten decisions not to survive. Little pieces of self-determinism are left in the past, and the individual becomes less and less self-determined in present time. Processing recovers these little pieces from the past and restores them to present time, until the individual has most of them again. Then he is sane.

13. SANITY is rated on a scale which goes all the way from death up to levels higher than man has ever expected to reach. Complete sanity would be complete self-determinism. The level of behaviour which we are willing to accept as sane in ourselves or in others may change from day to day and year to year. It may rise and fall. In processing, it rises. There is no advantage in considering one's self insane, but there is an advantage in wishing to be saner that one is. Anyone, through processing can become saner than he is.

14. The term "CLEAR" has risen from the analogy between the mind and a computing machine. Before a computer can be used to solve a problem, it must be cleared of old problems, of old data and conclusions. Otherwise, it will add the old conclusions into the new one and produce and invalid answer. Processing clears more and more of these problems from the computer. The completely cleared individual would have all his self-determinism in present time and would be completely self-determined.

15. Scientology cannot be understood by a an uncleared individual. This means that one must feel one's way into scientology as though through a long passage at the other end of which a light is shining. It would be convenient if the whole passage were brightly lit, but since the passage is itself a journey in to light, the light within must increase gradually. This is one of the things which makes an auditor useful. One's auditor should be nearer the light than oneself or at least as near. A few are a long way up the passage already. Other have barely started. It is up to the reader of these words to find out just how long the passage is and what is out there in the light at the other end.

16. Mysticism has been an attempt to travel this passage. As nearly as one can tell, the concentrated, aesthetic methods of the mystics have brought then experiences which have something in common with processing. But the ability of these individuals to communicate their experiences to others has

been so limited that mysticism may be considered uncommunicable. It must me experienced to be understood. Much of this kind of experience has been evaluated in scientology.

Potentially, each one of us is capable of starting at the beginning of the passage and working our way along it without any teaching or assistance from anyone. Potentially, each of us could begin with a stone axe and develop the bulldozer, too. Practically, however, the efforts of thousands of people over thousands of years have been required for the development of even the small physical science which we now have. The same has been true in non-physical science. Scientology, the science of knowledge, the end product of thousands of years of thinking and investigation bout how man thinks and what life is. Scientology is at the point of this advance. The data which has been uncovered in a few years by L. Ron Hubbard has been waiting to be uncovered since the beginning of time. Suddenly they are uncovered. This is the way of nature; for months the flower waits quietly, seeming to do nothing, then in a few hours it bursts into bloom.

17. The student may do well to recognize that he is watching the sudden blooming of an incredibly ancient flower. Scientology might have been developed by a man named Gunlatch. It might have been called "Deutoermology". It might have been taught in the Finnish language. It might have bloomed in 1821 or 1952 or 2345. it did not. it was developed between 1930 and 1952. it is called Scientology, and it was developed by L. Ron Hubbard./ He is still developing it.

    We who work in scientology do so because we think it is at the point of advance of human knowledge. It is the steel tip which is rendering the fabric of the unknown. The student will, we think, come to share this option increasingly as he works.

    If he does not, we shall think that he has failed; and he will think that we have failed. There is no authority to whom we or he can go to find out who is "right". But, no matter who is "right" it should be clear to the student that if he is going to take this course he should take it as it is given. He should learn the language of scientology as it is used in scientology. This knowledge exists as itself, and it must be learned as itself, or it cannot be learned at all – though the student may think that he has learned it.

18. An AUTHORITY is one who speaks as though his opinions were made of a finer material that other peoples. There are people from whom one may learn true things which one did not know before, but these people are not authorities, they are good useful sources of data. There is no authority anywhere whose opinion is valid to the man who does not agree with him. There fore, an authority is, by definition, an entity without any use whatsoever.

    Scientology is an invitation to the student to learn for himself what others have learned before him and will learn after him/ If the student accepts this invitation, he is like a man who accepts an invitation to enter someone's house. he should respect that house and be a good guest in it. If he is a good enough guest, he will go on living in the house as long as he wishes. If he does not like the house, he should leave and build his own.

19. A FACSIMILE is a theta recording. All physical perceptions, all effort and counter-effort, emotion and counter-emotion, thought and counter-thought which a person experiences are recorded continuously, and these recordings are called "facsimiles". They are not dependent upon an organism for their continued existence. Any facsimile which has been recorded is there to be recalled – when the individual has risen high enough on the tone scale, when he has regained enough of his self-determinism.

20. FACSIMILE ONE is an incident which appears to a main auditing target in every case. It is severe and very early.

21. An ENGRAM is a facsimile which is contra-survival and of considerable magnitude. An engram which contains little physical pain but much painful emotion is sometimes called a SECONDARY ENGRAM.

22. THOUGHT, EMOTION 7 EFFORT are best considered as parts of one process.

23. THOUGHT is the casual agent in an organism. It is thought which causes everything, both structural and functional, that happens in an organism. An organism without thought is already dead.

24. thought rules the organism through EMOTION. If the thought is that the organism must die, the emotion may be apathy. If the thought is that the organism must attack, the emotion used is anger. If the thought is that the organism must succeed and that nothing can stop it, the emotion is exhilaration.

25. Emotion is the bridge between thought and EFFORT. Effort is the physical attempt to cause something to happen.

26. COUNTER-EFFORT is the physical force of the environment upon the organism. It includes all physical perceptions, wether pleasant or painful;. In creating and maintaining organism, the mind learns to use the counter-effort of the environment against the environment, to turn them into efforts of the organism, both structurally and functionally. Callouses on a workman's hands are a structural effort which has grown out of the counter-effort of the pick handle against the workman's skin. This is the process of evolution, at least in part.

27. COUNTER-EMoTION is emotion which comes from other organisms. In the facsimile of any given moment there is recorded not 0nly an individuals own emotion but also the emotion of the people around him (particularly if a close emotional relationship exists). This is not merely on a word-or gesture- communication basis, but on a direct broadcast basis, from organism to organism. We often know that an individual is angry just by "feeling" his anger. We often know love by "feeling" it, quite apart from physical contact.

28. COUNTER-THOUGHT is the thought of other minds. Counter-thought is transmitted through all the "normal" channels of communication, speech, gesture, observation, etc, and also on a "broadcast" basis – through it is less commonly perceived than the "broadcast" of counter-emotion.

    Long series of experiments at Duke and other universities have failed to show the nature of "extra-sensory" transmission of thought but have , on the other hand, clearly demonstrated it's existence.

    The idea that thought exists in complete independence of MEST is a central theorem in scientology. By definition, it is not susceptible to proof in physical terms but no theory which makes thought dependent upon MEST is workable, though numerous experimenters and authorities spend their lives, even today, treating the cause of life as thought it were the result of a molecular accident, and wondering why the problem gets more and more complicated as they continue their "solution" of it.

29. "ABERRATION" is a word from the Latin *ab-erro*, meaning wander from. An aberrated person wanders from his self-determined course. He no longer goes where he wants to go now, but goes where he has wanted to go in the past. His course is, therefore, not rational, and he seems to go wherever the environment pushes him. He has many aberrations as he has hidden contra-survival decisions in the past.

30. The EARLIER a contra-survival facsimile is, the more aberrative it is. A decision made yesterday in pain and forgotten today is more valid that an opposite decision made today. The earlier decision can be changed only by being remembered.

31. An engram collects many LOCKS. A lock is a contra-survival facsimile of small magnitude. It is a renewal of the contra-survival decision which is hidden in the engram without the renewal of the counter-effort or emotion which brought about the decision. If a man is beaten unconscious by his neighbour and so must be afraid of him; if that decision is not remembered, having been made at a moment of extreme pain and painful emotion, so that to remember it would be to re-experience (in facsimile) too much counter-effort, too much contra-survival emotion and counter-emotion; and if the man later sees his neighbour at a distance and feels fear, even though he is in no danger, then his seeing his neighbour is a lock on the engram in which he is beaten by his neighbour.

32. The TONE SCALE is the main gradient scale of scientology. One of the most important observations which led to the formulation of this scale was the change in emotional manifestation exhibited by a person who was being processed through a contra-survival facsimile. Upon first contact with the incident, the person might manifest apathy. Then as the incident was run (processed) over and over many times, he would go through progressive emotional stages which always occurred in the same order in every person; grief (crying), fear, covert hostility, anger (combativeness), overt hostility (antagonism), boredom, contentment, and well being. The progress from painful emotions to pleasant emotions was so reliable and inevitable an indication of success that it became the main measuring stick of the progress of a case. Early in 1951, the tone scale was expanded by L. Ron Hubbard into a detailed chart of behaviour and manifestation which is to scientology much as Mendalyeev's periodic table was to chemistry.

    There is an analogy between the variations of physical frequency which produces changes of musical tone and the variations of "frequency" which theta must undergo in an organism to produce different emotional tones. In other words, theta is thought to have some non-physical way of changing its character, just as sound (which is physical) changes its character by varying frequency of vibration.

33. Each student who enters upon the study of scientology has his customary position on the tone scale – a manifestation of emotion and behaviour which is his habitual "frame of mind'. He will rise and fall on the scale briefly as pleasant and unpleasant things happen to him, nut, in the main, he will have one level which represents his general attitude. Processing can change that level permanently.

34. Each position on the tone scale holds a characteristic attitude toward scientology, as toward the rest of the universe. At apathy, the individual will feel that there is nothing that scientology or anything else can do for him or for anyone else. At grief, he will weep over all the things that are preventing him and everybody else from accomplishing anything with scientology or with anything else. At fear he will say that scientology would be a wonderful thing if only he could spare the time from worrying about the atomic bomb, and the enemies who are crowding in close around him to murder him while he lies on the couch. At covert hostility he will say that scientology is really quite a clever synthesis of psycho-analysis and general semantics. That he thinks it is one of the best developments yet to appear in the field of psychology, and that any time you have the time he will be glad to show you how it relates to all these others schools of thought, how it was borrowed from this and taken from that, how it was influenced by Freud and how by Marx, and what (confidentially) L. Ron Hubbard really meant when he said "human nature is basically good". At anger, the individual may say any number of things which add up to, "scientology and all the people in it are no good, and I am going to destroy scientology and all the people in it just as soon as I get this awful pounding out of my ears." At overt hostility, the individual will interrupt and contradict everything that is said about scientology and will say how good scientology would be if he could fire most of the people in it and throw out most of the theory. At boredom, the student will feel that scientology is a good thing but that he would rather go out and have a beer than go to the lecture or the seminar.

    None of the aforementioned levels are of any use to the student of scientology, although many a student will find himself at one or more of these levels. For him, scientology will be rather like learning to dance before learning to walk. Fortunately help will be at hand, if he desires it.

Charles Martel, a character of fiction, makes the statement, “A man isn’t likely to learn more than he knows”. This is particularly true at low levels of the tone scale. Scientology is generally quite unknown to the new student. If he is low on the tone scale, he will try to learn what he already knows by making the word scientology (which is English) mean what they meant in his collage psychology or philosophy course, or in the works of Gunlatch, or in some song he once heard.

They do not.

The language of scientology is a new language, though the words sound familiar. The language of scientology must be learned as a new language, and the student must not fall into the error of thinking that he can fully understand the new language until he has full had the experience to which the new language refers.

If the student tries to make the language of scientology equal to any language he has known before he will fully misunderstand the language of scientology.

To a cook, “hot” means “ready to eat”. To a worker at Chernobyl, it means, “radioactive”

35. the student will do well to learn the words of scientology as if he had never heard any of them before.

36. It is not possible to lean all of scientology. If it ever becomes possible to lean all of it, scientology will have ceased to advance, and it will be time for a new science to take over the field.

37. There are no authorities in scientology. There is one would is a good source of data. This is simply because he has (at a conservative estimate) done ninety-five percent of the original productive work which we are all using and has consistently presented data which are more useful than the data presented by many other person or group of people. There is no law which says that L. Ron Hubbard has to be the best source of data in scientology, but he is.

    This point is being laboured here because the student may be subjected to the propaganda of numerous budding authorities which have sprung up out of the grass on all sides in the past years. They all have one thing in common; no results.

    The student is invited to learn all this for himself by observation and practice.

    The student is invited to use his time in this course to best advantage by following close behind the guide he has chosen by the act of entering upon this course and by not allowing false alarms and excursions to distract him and waste his time.

38. It is possible to SHIFT one’s center of concentration to various parts of the body. If you ask yourself the question, “Just exactly where is the center of my consciousness located in my body – where am “I”?”, you may experience what is meant by such a shift.

    The Hindus practice meditation in precise positions within the body. One is thought to meditate at first as though one were existing in the genitals and then rise through various steps until existing at the top of the head. The Greeks considered the stomach as the residence of the soul. In our literature, the heart fills a familiar role. The center of the forehead is often chosen as the spot where one IS.

    Whatever the point chosen, when a person begins to shift himself around in his body, to BE at various points of his body, manifestations occur which suggest that something is happening which is not fully understood.

For one thing, when a person decides to BE in his right side, he may show and entirely different personality than when he decides to BE in his left side. Furthermore, the personality which belongs to the right side will always come forth when he shifts to tat side, and so with the left.

If we remember that the structural and functional development of the organism was by efforts in the past, we see that every structural entity represents the effort not to survive. Obviously, each former personality inhabited by an organism which experienced death. Therefore there is a very large and successful decision in each of these former personalities,. There are also decisions to live.

When an individual shifts to his left side, he may be inviting a personality to control his organism which is bent upon succumbing at the particular moment. The individual may then feel pain in that part of his body. If he shifts to the other side the pain may go away.

It is reasonable to suppose, in the light of these observations, that there is a position in the body which the present-time personality IS, the personality which would be manifested if self-determinism were not divided up amongst old personalities from the past.

This point appears to be behind the center of the forehead. The pineal gland, there located, was (according to Webster) … "formerly … supposed to be the seat of the soul". The word "formerly" is used, evidently not to denote the discovery of a seat or the soul but to denote a loss if interest in the soul and where, if anywhere, may be it's seat.

This loss of interest, while quite consistent with the materialistic science and slave politics which glorify this modern age, is not shared by scientology. There is more to a human being – and even to a gnat – than can be weighed, callipered, or fires out of a cannon. What that "more" is, the student is invited to discover for himself in the course of processing.

39. Socrates said, "Know thyself". We are at last coming to the point where we can know ourselves, directly, by our own experience; whence we have come from, how long we have been in coming, who we are, what we may be in the future. The Fountain of Youth. The Seven Lost Cities, the Holy grail were only echoes in an empty room and shadows upon a darkened wall compared with the quest which is now before each one of us.

40. Not to learn what is taught and not want to know what is hidden are the only barriers.

Seminar Questions

Lecture 1 – Introduction to Scientology

1. Define Scientology and describe its contents

2. What is the nature of the goal of processing?

3. What is a facsimile?

4. Discuss Effort, Thought, Emotion and their counter-parts

5. What are the inter-relationships between MEST, theta and organisms?

Keep a lookout for the next booklet in the series!

About the International Freezone Association.

The International Freezone Association (IFA) is a group of individuals, auditors and groups who believe they should be free to practice the original philosophy of Lafayette Ron Hubbard.

They feel that, since the death of the founder of the movement, the Church of Scientology™ has strayed from the original philosophy and purpose of the group.

As the members of the IFA do not wish to participate in the practice of an altered philosophy they have elected to practice their chosen philosophy independently of the 'official' organisation or church.

This is a revitalization of the original technology of Lafayette Ron Hubbard!

The purposes of the IFA (International Freezone Association) include:

Preserve, protect and promote the exact technology and original workable philosophy of Lafayette Ron Hubbard for future use so it is available for all mankind.

Establish communication and understanding among the members of the IFA and members of other communities.

Promote and sponsor educational activities that alert and teach the general public about the exact technology and original workable philosophy of Lafayette Ron Hubbard.

Defend the IFA from any attempt to inhibit it's existence and expansion.

Assist in the defense of any of it's members in the event of any unwarranted legal process to the detriment of the member on the basis of the member(s) exercising their legal right to practice the technology and original workable philosophy of Lafayette Ron Hubbard.

If you would like to be a part of this exciting renaissance of Ron's technology go to http://internationalfreezone.net today!

About Gold Century Press.

Gold Century Press was a small publishing business set up to publish the works of Michael Moore, Australian Writer. It was freely donated over 2 years ago to the International Freezone Association and is wholly owned by the International Freezone Association (IFA). Here you will find books written by scientologists for scientologists on the subject of Scientology™ including critiques and information on the philosophy and technology.

There are also books on such diverse subjects as poetry, computer security an even a book on how to organize your wealth!

Lots of new issues are planned for the future and the aim here is to be a one stop shop for scientologists. Everyone is welcome so sign up and get a regular email of all new issues hot off the press!

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